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THE

MISSIONARY MAGAZINE

AND

CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

THE LONDON MISSIONARY SOCIETY.

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THE MISSIONARY MAGAZINE AND Chronicle.

MISSION-CHAPEL AND PREMISES AT MIRZAPORE, EAST INDIES.

INDIA.

MISSION AT MIRZAPORE.

The operations of the Society at Mirzapore were commenced in May, 1838, by the Rev. R. C. Mather, who has continued his labours there to the present time.

Mirzapore is a newly-erected city: it was built under the direction of an European magistrate, and, from the wideness and regularity of the streets, affords great facilities for preaching in the open air. It is distant from Benares about thirty miles, and is considered the most important commercial mart in north-western India. The city is divided into six districts, and contains a population of more than sixty thousand inhabitants, who are principally engaged in trade and commerce. On this account it holds, in the estimation of the Hindoos, the same exalted position in regard to trade, as Benares maintains with reference to religion. From the generally crowded state of its bazaars, the respectable appearance of the inhabitants, and the superior character of the houses, it strongly resembles the best part of Benares; but the great trade that is carried on gives it a still more busy and animated appearance.

On commencing his labours at this station, Mr. Mather found the people remarkably disposed to listen to the Word of Life, while they exhibited no ordinary candour in judging of the conflicting claims of their own religion and those of Christianity. Our brother has devoted from the first a large portion of his time to preaching in the public bazaars. He had not been long at the station when he succeeded in establishing a regular Hindoostanee service. Those who placed themselves under his ministry made rapid attainment in scriptural knowledge. The first convert was baptized by him in February, 1839; others were added from time to time; and about two years ago the native believers were formed into a church.

Among other means of usefulness which have been successively brought into operation, the most prominent and useful are the orphan schools, the lithographic printing establishment, and the theological class for the instruction of native young men with a view to the christian ministry. Each of these branches of labour is replete with encouragement and promise. From the orphan schools, several of the more advanced pupils have been received into church-fellowship; others are evidently under the influence of divine grace; and all are advancing in general and religious knowledge. The press has issued great numbers of christian books for general circulation amongst the Hindoo and Mussulman population; while affording beneficial employment to several of the orphan boys. None of the native students have actually entered on the Missionary work, but from the progress they have made, there is good reason to hope that some of them, after due preparation, will become able and devoted labourers in the Gospel. Two native evangelists, distinguished for piety, talent, and ardour, have joined the Mission from Benares, and the services they render, especially as itinerant preachers among the surrounding population, are found extremely valuable.

A suitable place of worship, which had long been greatly needed, was lately erected at Mirzapore. "The opening for the English service," observes Mr. Mather, "took place on Sunday the 21st of August, and the opening for the native service on Sunday, September 11. On occasion of the former, a collection was made to defray the expenses of the fittings, and a sum amounting to 330 rupees (33*l.*) was received. For the native service, our native brother, Mirza John, composed three original hymns. On this occasion, our brother, Narapot, of Benares, was present, and we were all mutually delighted with our common fellowship in the Gospel, and the signal mercies connected with the event.

"I have the pleasure to enclose a lithograph of the building, executed and printed at Mirzapore."—*Page* 1.

CHINA.

It is our gratifying duty to congratulate the readers of the *Missionary Magazine*, on the termination of war both in China and in India. In both these fields of recent conflict, the martial power of our country has proved victorious; and most earnestly we pray that the triumph of British power may be followed by the brighter triumphs of British benevolence, in the early and peaceful introduction to the inhabitants of both nations, of our knowledge, our liberty, and, above all, our religion.

In the issue of the awful conflict with China, the Members of the London Missionary Society have felt the deepest concern, and they will be gratified to receive the following Address of the Directors, just issued, on the happy occasion of peace with that mighty empire.

ADDRESS

Of the Directors of the London Missionary Society, to the Members of that Institution, and the Christian Public of Great Britain.

China, with a population estimated at a third portion of the human race, has for ages been shut against the progress of knowledge and the blessings of the Gospel. From generation to generation, the boast of her despotic rulers has been, that the laws and customs of China alter not; and, to preserve inviolate an assumption equally irrational and impious, nations the most enlightened by science and distinguished by religion have been denounced as barbarians, with whom no intercourse might be held but on penalty of death. Under the terror of this cruel prohibition, the unknown millions of China have continued from time immemorial ignorant of the only true God—worshippers of idols—victims of debasing superstitions—and slaves to vice.

Over these countless multitudes of immortal fellow creatures, excluded from the light of life and the hope of salvation, the Church of Christ has long mourned; and prayer to God has been made without ceasing, that He would open in China a wide and effectual door for the entrance of the truth and the triumphs of his Son. By a course of events which no human sagacity could foresee, and which Omnipotence only could overrule for good, God has proved himself the hearer of prayer! The horrors of war and the desolations of the sword have ceased, and peace has been established upon honourable terms, and (as we trust) a firm basis, between China and Great Britain. The extension of intercourse secured by the treaty to the principal ports of China, though primarily intended for the interests of commerce, *cannot but prove favourable, and highly favourable*, to the efforts of Christian benevolence; while the cession to our Government of an Island on the borders of the Empire, must afford, to the servants of Christ, great facility, no less than security, in their various efforts for making known his salvation to the perishing millions.

The friends of truth associated with the London Missionary Society have long regarded China with peculiar interest and deep solicitude; and for a period of nearly forty years, the successive Directors of that Institution have steadily prosecuted preparatory measures for her intellectual and moral improvement, assured that He who hath given to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, would never exclude the largest empire, and the strongest hold of idolatry, from the triumphs of his mercy.

These self-denying and arduous efforts have been undertaken by holy men of God, many of whom now rest from their labours, but their works follow them,—men whose memories are held in veneration by the Church of Christ, and whose

names will be hallowed by the future generations of that land of darkness for which they lived and died.

The labours of these devoted Evangelists have included the instruction of the young, the composition of appropriate Christian tracts, and, above all, the translation of the Sacred Scriptures into the Chinese language: they have also employed the power of the press with great efficiency; but, amidst their multifarious exertions, the preaching of the Cross has been the aim of their lives, and the glory of their ministry.

Since China has hitherto been inaccessible to those who have sought her salvation, these efforts of Christian mercy have been confined to the British and other European settlements nearest to her shores, as Java, Penang, Malacca, Singapore, and Macao. To these settlements, multitudes of Chinese have constantly resorted for purposes of commerce, and with them our missionaries have enjoyed unrestricted intercourse. These strangers have listened with attention to the faithful proclamation of the Gospel; they have thankfully accepted portions of the Sacred Scriptures, and numbers have returned, bearing that imperishable treasure to their native land. And although we are denied the gratification of ascertaining the full amount of blessings that has resulted from these varied and long-continued operations, faith can rejoice in the promise of her God; "For as the rain and the snow cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so, saith Jehovah, shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing to which I sent it."

But the time has come when the friends of Christian missions can no longer be satisfied to carry on the war with Chinese ignorance and idolatry at these distant out-posts. The voice of God to his Church is as distinctly uttered by his Providence as though we heard it from the Holy Oracle, "Behold I have set before thee an open door, and no man can shut it. Go forward!"

The Directors of the London Missionary Society are sensible that a weighty responsibility is imposed on them to meet, as God may give ability, this solemn call with promptitude and vigour. They are thankful that the number of their faithful missionaries, who have acquired the difficult language of China, *is greater at the present moment than at any former period.* They are also happily enjoying the vigour of health; while two of their number, by their medical science, blended with Christian benevolence, have already conciliated the regard and won the confidence of many of the Chinese to whom they have had access. And anticipating the happy termination of the recent conflict, our devoted brethren have urged on the Directors the duty of advancing to China, and are now anxiously awaiting the arrival of every post for the requisite instructions.

Impelled by such considerations, the Directors of the Society assembled on the 8th ult., for the prayerful and mature consideration of the claims of China, and the result of their solemn deliberations is expressed in the following resolutions, unanimously adopted on that occasion:—

I. That with feelings of ardent thankfulness to the God of all grace, the Directors of the London Missionary Society review the measures commenced by their honoured fathers, nearly forty years since, and prosecuted with undeviating constancy by their successors in office, for the introduction of the blessings of Christianity into the empire of China;—with recollections of hallowed pleasure they record the names and labours of Drs. Morrison and Milne, and their faithful Coadjutors, who, amidst gigantic difficulties and discouragements, persevered to the end of their course in their work of faith and labour of love for the salvation of China;—with devout satisfaction they contemplate the accomplishment of that mighty enterprise, devised and principally accomplished by the disinterested

and indefatigable Morrison,—the translation of the Holy Scriptures into the language of the many millions of that idolatrous empire ;—nor can they fail justly to appreciate that invaluable production of his persevering literary toil, the Chinese Dictionary, by which the future acquisition of that difficult language has been so greatly facilitated ;—and, finally, with peculiar pleasure the Directors reflect, that in the later years of the Society's operations (guided and stimulated by the example of their predecessors) the gratifying duty has been assigned to themselves of sending forth a goodly band of faithful missionaries, who, by laborious and persevering application, are now qualified to make known to the Chinese, *in their own tongue*, the wonderful works of God.

II. That reviewing these protracted preparatory labours, sustained by humble hope and persevering prayer, the Directors cannot but invite the Church of Christ throughout the world, and the friends of the London Missionary Society in particular, to unite in grateful adoration to the God of Missions for the termination of war with China, and for the greatly enlarged facilities, secured by the Treaty of Peace, for the introduction of the multiplied advantages and spiritual blessings of Christianity into vast and populous regions, sealed for past ages against the servants of the only true God, and for the bright prospects presented to our confidence, of the ultimate conversion of China to the faith of Christ.

III. That, impelled by a sense of the additional obligations thus imposed by the providence of God, the Directors solemnly pledge themselves to employ all practicable means for increasing the strength and efficiency of their Chinese Missions, and for adding to the number of the labourers already in the field ; fully assured that such enlarged efforts will be sanctioned by the unanimous concurrence of the Society's friends, and generously sustained by their zeal, liberality, and prayers.

In accordance with the sentiments thus deliberately expressed, the Directors have already adopted measures for the removal of the Anglo-Chinese College from Malacca (*distant about fifteen hundred miles from China*) to the Island of Hong Kong. To that station the printing-presses and various missionary apparatus will also be transferred ; while a part of our missionary brethren will be located on the island, and the remainder will proceed to such of the Chinese cities opened for commerce by the treaty of peace, as may appear most eligible.

The Directors, however, are not only anxious that the brethren already in the field should be employed with the greatest measure of efficiency, but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to adopt the best measures for sending forth, during the ensuing two years, TEN OR TWELVE ADDITIONAL MISSIONARIES FOR CHINA, with a view of entering upon stations which the present limited number must leave unsupplied.

In adopting these practical measures, *which still fall far short of the urgency of the occasion*, the Directors cast themselves with confidence on the generous support of the Society's faithful friends. The expenditure of the institution has for several years exceeded its receipts, and the outlay required in strengthening and extending the Chinese missions will involve a very considerable increase. Yet the Directors cannot apprehend from their constituents the charge of imprudence or presumption, although they may somewhat transgress the precise rules of arithmetical calculation ; on the contrary, had they remained inactive, or had they done less for an object of such magnitude, they would have dreaded the charge of coldness and apathy at a moment when ardour and exertion were loudly demanded.

A SPECIAL SUBSCRIPTION, to meet the enlarged and unavoidable expenditure contemplated, has already been commenced, to which the Directors most earnestly invite the liberal contributions of their friends : they intend to adopt forthwith the best means for presenting the claims of China to the Christian public in the

metropolis and throughout the country; and humbly trusting in Him whose glorious kingdom they are anxious to extend, they anticipate the support of his willing people and the sanction of his Holy Spirit.

Signed on behalf of the Directors,

ARTHUR TIDMAN,
J. J. FREEMAN,
J. ARUNDEL,
} *Secretaries.*

LONDON MISSIONARY SOCIETY.

SPECIAL MEETINGS ON BEHALF OF CHINA.

A Devotional Service will be held at Surrey Chapel, on Tuesday Evening, January 3, 1843, at Half-past Six o'Clock. The Rev. H. F. Burder, D.D., will deliver an Address, on Thanksgiving for Peace with China, and the Facilities afforded by the provisions of the Treaty of Peace for the introduction of the Gospel into that vast Empire. A Second Address will be delivered by the Rev. J. Morison, D.D., on the claims of China for earnest Prayer and extended Exertion, on behalf of China.

A Public Meeting of the Members and Friends of the Society will be held at Exeter Hall, on Tuesday Evening, January 17, at Six o'Clock, to adopt measures for strengthening and extending the Society's Chinese Missions.

INDIA.

THE CHARAK POOJAH IN BENGAL.

(From the Calcutta Christian Advocate.)

We have from year to year urged upon the friends of humanity, as an imperative duty, vigorous efforts for the suppression of the Charak Poojah—one of the most diabolical and inhuman of all the rites performed under the sanction of religion. The Sati and Infanticide awakened the sympathies, and roused the energies of the Christian community, and the cruelties connected with their history were enough to do so: in the tender and defenceless age of the infant, and in the equal impotence of the infatuated widow, there was something that touched the poetry of humanity, while in the deliberate and apparently voluntary cuttings and maimings of the Charak, there is less to appeal to that class of feelings excited by the former cases — at least, so it would seem: if not, why have not all Christian India and all the humane in Britain been moved in the work of Charak abolition?

It surely needs but to be known, that, at this pandemonium of a festival, thousands of all ages, and some of both sexes, are cut and lacerated in various parts of the body with the rudest instruments; that death not unfrequently ensues; that the people who suffer are of the lowest class; that it is contrary to the Hindoo shastras, and is looked upon by many as mere amusement. On the question being put to the representatives of a village, "Why do you have the Charak?" the reply was, "To gratify our women!" not for religion's sake. No. What a monstrous state of morals must pervade that community where such barbarities are practised to gratify the females! And these are the amiable and kind Hindoos. Surely these things need only to be known to awaken the Christian Church to a sense of her duty.

The Government have an establishment for the suppression of Thuggee, and who complains—who talks of interfering with the religious prejudices of the Thugs? and yet it is a religious order, sacred to Kalee, the very same idol in whose honour the Charak is performed. And what is the difference between the two? The poor unwary traveller falls a victim to the artful Thug; the infatuated and intoxicated Charak victim falls a prey too often to the abettors of the Charak. Both make their poojah to Kalee, and is not one murder as well as the other? Whatever it may be in the opinion of man, of this we are sure, it is so in the sight of God.

A correspondent of the *Durpan* states, that a child was stolen from its mother and offered to Kalee during the last poojah!

That human sacrifices were formerly offered at Kalee-ghat, there can be no doubt, and that they are now and then occurring in retired spots, we fear is too true. Now in what light would such a sacrifice be viewed by a magistrate or judge? Would he treat them as murder cases? and if he should so treat these cases, what should prevent him dealing with cases of death, from piercing or cutting or swinging, in the same manner? If it would not be aggravated murder, at least it would be manslaughter in a British court. It is vain to say that this act is voluntary. The poor victims are drugged and intoxicated until they are not only frantic, but for the time almost insensible to the sufferings inflicted upon them, and they not unfrequently die from the effects of the sufferings when the excitement has passed away. If it be the case, and it is, that thousands thus suffer annually in the British dominions in India, and that a word from the Government would suppress the rite, with as great ease as were the Sati and infanticide, we hold *that* Government to be in a measure guilty, which can and does not at once issue its command that the Charak poojah shall cease.

If it continue, the Government as Christian men are bound to see that our holy religion be not satirized and insulted during the performance of the poojah, which has been the case for the last three or four years past. In the processions, which formed a part of the last poojah, there were figures and personifications of living characters. For some years past the principal processions have had a Missionary in the act of preaching, personified by a native. This year it appears the practice was rendered additionally degrading and offensive: the Missionary was attended by a native dressed in female attire, who indulged in wanton movements during the time of his professed ministrations. This happened in the very neighbourhood of the magistrate of the 24-Pergunnahs. We make no comment on such practices. If the Hindoos choose to outrage all decency in that very neighbourhood by the indecent figures on the outside of their temples and the statues and representations within—if they are to be permitted to inflict the most diabolical tortues on their countrymen in the abused name of religion,—let them not be permitted with impunity to insult the religion of Jesus, by representations which are only worthy the libidinous worshippers of Krishna.

SALEM.—CONVERSATION WITH A BRAHMIN.

THE following passage is taken from a Missionary journal, lately received from Mr. Lechler, of Salem:—

Jan. 26.—Early this morning I set out to Pullachee, and arrived there about ten o'clock. At mid-day I was visited by two Brahmins, who were accompanied by several Soodras. One of the Brahmins was an officiating priest in one of the temples; and, being the man of most consequence among them, he spoke for the whole party. The conversation commenced on idolatry, and was in substance as follows:—

"You say you are an officiating priest," said I, "and a teacher of the people; what instruction, then, do you impart to the people, when they bring their offerings to the idol?"

"None at all."

"Do you get any knowledge yourself by serving in the temple?"

"No, not any."

"Then you are just as wise, now that you are a man, as you were years ago, when a child?"

"I am just as wise."

"And if you continue to serve in the temple until the day of your death, you will be quite as ignorant as you are now?"

"That is true; but, though our religion is confessedly a stupid religion, yet we must abide by it, as it was the religion of our forefathers."

"But, if your forefathers were so foolish as to follow this stupid religion, is it reasonable in you to do the same, seeing you acknowledge it *is* a stupid religion, and that it keeps you in perpetual ignorance?"

"It *is* reasonable, for thereby I gain my livelihood; and we all hope, that by our religion we shall be happy hereafter."

"Then," I said, "you serve your god merely to gain a livelihood?"

"Yes!—is not a livelihood the principal thing which all men seek after?"

"No, there are many Christians, the chief object of whose life is, to love God and please Him in all things."

"Ah! that is it; by thus propitiating the god, they obtain his favour, and succeed in the world. This agrees precisely with our mode of thinking and acting."

"Not so," said I; "Christians love and serve God because they feel it to be both their duty and delight to do so; and by serving Him aright, they become diligent in every thing they do: hence it is that they often succeed in the world. But now tell me, how can your idol be propitiated, or how can it confer any blessing upon you, as it is nothing but a stone?"

"How it does so, we do not know; all that we know is, that it *does* do us good."

"But, is it reasonable to suppose that it can do you good, since it is void of understanding?"

"If it had no understanding, it could not do so: as a proof that it *has* understanding it performs many miracles; for instance, it cures many diseases."

"The curer of diseases must be able to see his patient, and to hear him state his complaint: can your idol both see and hear?"

"Most assuredly it can, otherwise how could it effect so many cures?"

This last reply of the Brahmin exposed him to the ridicule of the whole party. He became so ashamed of himself that he could not utter another word.

I then exhorted the people to renounce their idolatry, and believe in the Lord Jesus, who is the true "curer of diseases," and the only Saviour of mankind. On receiving a book each, they all went away, remarking, "How vain is the attempt to reason with English people—they are gods in wisdom and knowledge; but as for us, we are beasts!" May the Spirit of God, whose province it is, "to convince the world of sin," show these men the error of their ways and turn their hearts from idols to serve the living and true God!

GENERAL VIEW OF THE MISSION AT SINGAPORE.

(From Rev. A. Stronach, Singapore, March 31, 1842.)

Vain excuses for not abandoning idolatry.

The country-born portion of the Chinese population in this island repeatedly come under my notice. Too well instructed, by early education or intercourse with the Europeans, to entertain the same opinions of idolatry as those held by the native-born Chinese; they are too proud of the name of Chinamen, and too anxious to prove their right to be considered as such, not to join in all the rites which distinguish their nation from others; but, like the better informed among the Romanists, they maintain that the idolatry they practise is a mere mark of respect and gratitude to departed excellence; such (they often declare) as they would be most forward to pay to me, after my death or departure from Singapore, if I should be the means of doing them good.

I have often had long and animated conversations with such men, and the talent they display in defence of their opinions is by no means contemptible. Were they really anxious to learn more about Christianity, they could easily do so; but the god of this world blinds their eyes, and leads them to believe that they can never acquire more information than they already possess, in regard to the Judge of all the earth, and the mode of acceptance in his sight. The more wealthy and influential they become, the less inclined are they to turn their thoughts towards Christianity, and, by some of the head-men among them, positive aversion to it is most unblushingly expressed.

Obdurate rejection of the Gospel.

Of this the case of the Court Interpreter, a pupil of Dr. Milne's, affords an illustration. At my last visit, while he avowed his contempt for his countrymen, and his conviction that the majority of them were cheats and liars, he said he could not bring himself to contemplate for a moment the propriety of hazarding their displeasure by professing Christianity, though he nevertheless believed it to be the only true religion:—if he were to do so, they would, he said, render him no assistance in burying his mother, who is likely to die soon. And all my arguments, from her melancholy condition as a sinner on the brink of eternity, to prove the propriety of his acting like a Christian, and preparing her, by instruction in Christianity, for entering another world, appeared to be quite thrown away.

If such be the state of feeling towards our holy religion, manifested by those who have so often come in contact with Christians and Christianity, it will not be matter of surprise that many of the native-born Chinese whom I visit, are bitterly averse to the reception of a doctrine, repulsive, not only for its purity, but also on account of its novelty and foreign origin. My message, though stated in the mildest and most affectionate terms, frequently meets with any thing but a pleasant reception. The subjects on which I am most violently attacked are the opium trade and the Chinese war; and often am I asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people who sell to others a poisonous drug which they will not eat themselves, and then go to war with their Emperor for not admitting it into his dominions?

Chinese estimate of the virtue of patience.

On one such occasion, shewing myself perfectly patient and composed, in the midst of a storm of hard words, and displaying no other emotion but that of sorrow for the bad feeling so ignorantly manifested towards the best boon of Heaven, I was told, for my consolation, that I should certainly, after death, become a budh—the highest state of honour and happiness of which the vulgar Chinese can conceive. If I could endow the profession of Christianity, my suc-

cess would be abundant. In the presence of a large assemblage of his countrymen, a Teo-Chew man, only the moment before loud in his praise of idolatry, said, without the least appearance of shame, That if I would give him ten dollars a month, he would willingly accompany me in my nightly visits in the Bazaar, carry my tracts for me, and exhort his countrymen, as I did, to forsake idolatry for Christianity. All he wanted was money, and if he got it one way, he need not seek for it in another. Nor are such sentiments rare.

Adaptation of popery to depraved human nature.

Had I even a more attractive form of Christianity than Protestantism to present to the Chinese, I should not be without many evidences of success. Popery has attractions which are by many felt to be irresistible. It is perfectly evident why *that* form of Christianity should succeed with the heathen mind better than our unadorned and spiritual form of it. I meet Teo-Chew Roman Catholics frequently. One man, who presented himself twice as my opponent in argument, furnished me with a favourable case for testing the extent to which Popish poison infuses itself into the minds of Chinese Papists. While I was conversing with him, he began to repeat his prayers to the Virgin, and to count his beads. I then asked him what good he thought his prayers to the Virgin would bring him. The answer was painfully conclusive as to the fact, that much more pains are taken to impress the deluded convert with the condescension and kindness and power of Mary, than with the love of Christ. "How could we expect," he said, "to be heard if we addressed Jesus himself? If it were not for the Virgin, our prayers would never be listened to. Besides, Christ could not even have existed without his mother. Should she not, then, be most fervently worshipped?" And I was told most distinctly, both by this individual and by his companion, that Protestantism, or, as he called it, the "English doctrine," would never do for the Chinese, while Popery, or the "Lord of heaven's doctrine," was just the thing to succeed.

Such is a simple statement of some of the difficulties I encounter in attempting to lead those, for whose conversion I came hither, to the knowledge of the only way of salvation, and I present it without disguise, feeling convinced that the more plainly facts of this kind are communicated, the more vivid will be the recognition of the truth, that conversion must be the work of God, and the more earnest and unceasing will be the prayer that *He* may exert his power, whose power alone can prevail.

Favourable results and prospects.

The encouraging circumstances connected with my mission here, chiefly consist in the perfect and unrestricted freedom of access I have to multitudes of native-born Chinese; the opportunities I have of seeing the same persons over and over again, and thus presenting to them, on different occasions, different phases of divine truth, as well as observing the effect of former conversations, if not on the heart or the conscience, at least on the understanding; the kindly feeling, apparently such at least, which displays itself in the countenance and words of many, on every new visit; and the fact, that in multitude of cases, the truth spoken, though opposed at first, eventually commends itself to the judgment of the hearers, as the only doctrine capable of defence. These circumstances, along with the conviction that I am in the path of duty; that some one must sow the seed, if a harvest is ever to be reaped; that what is sown, though it may not spring up rapidly, shall one day bear fruit; that efforts in themselves feeble and insignificant, if unceasingly repeated, cannot fail to exert some influence; and that the promise of God renders the hope of a *beneficial* influence both reasonable and obligatory; serve to render my occupation as pleasant a one as I could possibly desire; that only excepted of receiving into the Church of God many converts, as the trophies of his grace: but, while I pray for this in faith, I must wait for it in patience.

MANGAIA.

We have great pleasure in giving the following passages from the Journal of Mr. Gill, in addition to the copious extracts presented last month:—

Eagerness of the people for books.

June 25.—Early in the afternoon, I assembled the children of the station to the number of about 200, all of whom attend school, and addressed them on their privileges as contrasted with those of their fathers; after which I distributed a few books to the teachers. When the children had dispersed, numbers, old and young, came to beg for hymn-books, and I felt sorry that I could not gratify their desires, having only 100 for the three settlements.

Pious zeal of a young convert.

With one of the applicants, a young man, I was particularly pleased. He said to me,

"I very much desire a hymn-book."

I replied, "All that I have brought for the station are distributed."

"But," he answered, "you have more."

"Yes," I said, "I have more at Oneroa, some of which I will bring when I come again; but being few, I must reserve them for the teachers. Are you a teacher in the school?"

"No," he replied, "I have but just returned from my sin."

"Have you lived then in the love of sin?" I inquired.

He answered, "I have been one of the vilest of the vile."

"But," said I, "were you a more conspicuous sinner than others?"

He replied, "I think so now—I was a *tutaiauri*. I have been judged six times for stealing food, and have been guilty of many other and still greater sins."

"What," I inquired, "has produced the change?"

"The love of Jesus," he replied, "who shed his blood to save sinners."

"Did you long resist that love?" I inquired.

"Yes," he answered, "from my childhood, until Maretu came from Rarotonga. He came to our station; and I was then as I have told you; but what he told us of the love of Jesus to the most guilty, softened my hard heart. I then hated my sins; left my former companions, and am now among the disciples of Jesus."

Thus one and another is brought in from the ranks of the enemy, to be the joy of the church here, and to swell the triumphs of the Redeemer throughout eternity. I gave the young man a translation of the "Sinner's Friend," and of "James's Church Member's Guide;" promising him a hymn-book at some future time.

Interesting church meeting.

Late in the afternoon, I assembled the adult classes, consisting of those under christian instruction, in number 220. After an address by myself, several members of the church delivered short exhortations, and expressed their gratitude to God for his love to them. They said, "Look at our chapel—it is finished; look at our children—they are all anxious to be instructed; look at our church just settled among us; and "now all we want," said they, "is a teacher; and a teacher we must have, and you must now decide who it shall be. We have heard that you and Maretu intend to return to Rarotonga; and that Rupe must live at Oneroa; but the ship is gone, and we will not pray for its return; and the deep sea is between us and your land, and here we have determined to keep you, until you let us have a teacher."

Others said, "We are all of one opinion—we have been left long enough—year after year we have been praying for an English Missionary and native teachers from Rarotonga; and now, as God has prospered our prayers, we intend to do our part to keep you here."

These appeals were overpowering. I would they could have been heard and felt by the churches at home. Surely some one of the thousands of Israel would have said, the desire must be gratified—it is the work of the Lord.

Near sunset, we left this interesting settlement, praising God for his grace to us, and these dear people.

Journey to Ivirua.

June 28.—The people at Oneroa not being ready to commence their new school-house, we left that settlement early this morning to visit Ivirua, a small station on the N.E. side of the island. The country through which we passed is of the same character as that we saw on our visit to Tamarua, last week. The barrenness of the hills, which are covered with nothing but dry grass and weather-beaten fern, form a perfect contrast to the well watered and highly cultivated valleys. The richly laden groves of cocoa-nuts are thickly intersected with smiling taro patches, testifying alike to the benevolence of God, and the industry of the people. The law of necessity has made the Mangaians a more industrious people than most of the South Sea islanders. Their land is sterile and unfruitful, compared with the luxuriant richness of Rarotonga and other islands, whose mountain-summits and coral shores are alike covered with every variety of verdure. Ivirua is a district about nine miles from the principal settlement, and has a scattered population of about 500 souls.

After service in the evening, conversed with some of the old people of the place, whose hearts seemed to regain new vigour while they talked of years gone by. The last native who remembered the visit of Capt. Cook, the discoverer of the island, died about two years ago: the present number of old people well remember the ships which touched here from Cook's time to the first visit of Mr. Williams, and now mourn over their ignorance and sin which led them to ill use the first native teachers.

Great want of school materials.

July 2nd.—The whole of this forenoon I have been engaged with Mrs. Gill in selecting male and female teachers to receive instruction, while the school-house is building. Obtained 40 females, and 54 young men, who were willing to devote an hour or two every morning to the instruction of the

children. To these we distributed the few slates and pencils we had, with copies of geography, arithmetic, and "Memoir of Mr. Glover;" and arranged to meet them for instruction as often as possible. It is impossible, however, for you to conceive of the depressing effect of being placed in these circumstances without being able to supply the desires of the people. The children and teachers of this island are no less than 2,000. The majority of these are most anxious to receive instruction, and we have just 30 slates, and 100 or 200 pencils to distribute. Oh! for the wing of evening, to follow the sun in his western track, to the land of my fathers, and with him return in the morning laden with all kind of school materials! It would be a morning of universal joy to the teeming population of the island, and only second, in blessing, to that when the light of the glorious Gospel first shone on their shores.

Fathers and brethren, present the claims of our schools, and especially the schools of Mangaia, before your respective churches; and may that Saviour, who looked on the young and blessed them, prosper your appeals to our joy, and to the advantage of these naturally indolent and licentious people!

MADAGASCAR.

MARTYRDOM OF TWO MORE NATIVE CHRISTIANS.

It is with feelings of profoundest sorrow, we invite the attention of our readers to the subjoined communications, by which it will be seen that the sanguinary spirit of the native rulers of Madagascar, so long and so fatally exercised against our christian brethren in that island, has, within the last few months, sought and found additional victims to its unrelenting rage. But, while mourning over these heart-rending occurrences, we are again permitted to rejoice in the assurance that the persecuted band, who survive the implacable hostility and murderous pursuit of the enemy, are still enabled to endure their sufferings with unwavering stedfastness; and that those of their number who have so recently laid down their lives for the Lord Jesus, bore willing and cheerful testimony in their latest moments to the reality and power of that grace on which they relied for support. In addition to the communication from Mr. Baker, which furnishes a connected view of the circumstances that led to this renewed martyrdom, and of the event itself, we are enabled to present a series of letters from the surviving sufferers in the island, the perusal of which cannot but awaken a strong and prayerful interest on their behalf.

(From Mr. E. Baker, Mauritius, August 4, 1842.)

Again the blood of the martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in the hospitable province of the chief Obadia; though, of course, the murderous orders were issued, as formerly, from that "city of violence" which is rapidly filling up the measure of its iniquities,—Antananarivo.

The narrative of the event received from the distressed Christians only yesterday, is briefly this:—Obadia had heard that some king or kings of Ambongo would receive the Christians; but no messenger having arrived from that part, and he, not knowing whether one or all were favourably disposed, determined to send two trusty Christians to ascertain what prospect of escape existed, and to make themselves acquainted with the road. He selected for the purpose Ratsitahina and Rabearahaba, and sent them on their way, accompanied by the wife of the latter and a little slave girl, probably intending by this to lull suspicion in case of their being observed by the Queen's people passing over the boundaries of the Sakalava country, where a guard is stationed to apprehend all persons attempting to pass into the enemy's country.

They crossed the frontier in safety, and arrived at the house of a friend, to whom they showed their copies of the Scriptures. He immediately assured them that a neighbouring king called Ilavantsikindahy, was desirous to hear and know the word of God; and "Come," said he, "let us all go together and see him personally." They agreed to the proposal, and, having written to Obadia and to Ralaijao, another Vonizongo Christian, to inform them of the arrangement, they proceeded on their journey, leaving at the house of their friend the woman and little girl to await their return.

During their absence, the woman and her young companion became alarmed, and fled towards the territory of the Queen—their native land. They reached the boundary,

but, in repassing, they were apprehended by the guardian or land-watchman; and being closely questioned by him, the woman, as it afterwards appeared, disclosed all she knew respecting the plans of Obadia and Ralaijao, and the visit of the two men to Ilavantsikindahy, and wrote immediately to the Queen and Officers at Antananarivo on the subject.

In the mean time, the two men returned from their visit, and finding that the woman had fled, they instantly set off in pursuit of her, fearing she would be caught and inform against them. They fell thus into the hands of the land-watchman, who was, no doubt, looking out for them. They were taken up to the village as prisoners, and subsequently sent to Antananarivo for judgment.

There they were subjected to similar tortures and questioning to urge them to impeach others, as the former martyrs had to undergo; such as, "Who sent you on this errand, and what was your design?" "We went," said they, "of our own free will, not being constrained by any one; and our design was to try and soften by instruction in the word of God, the hearts of those robbers beyond the border country who steal our cattle, and commit violence against our country (Vonizongo). That was why we took these books." Again they were asked, "Who are that great number of people who were to follow you; and did you not intend to take up arms against the Queen?" They replied, "As to our designs, we do not deny that we prayed, or followed the practices of the praying people; we did so, as the books found upon us testify; but as to taking up arms against Ranavalona, we never intended *that*. We demand the water* to try if any thought of bearing arms against the Queen was ever entertained by us."

They were condemned to death, and ordered to be executed in their own country, one upon the Sunday, and the other on the Monday in the market-place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they on one occasion whispered an affectionate farewell to all the Christians; saying, "Let them not fear that we shall disclose their names: we shall do them no harm; but say *farewell*. If we do not meet again here on earth, we shall meet in the future life." With unflinching fortitude they kept this noble promise to the last; and seem to have been even cheerful in death. Obadia speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but really serving as an additional evidence of the unmitigated cruelty of the Queen, and the sustaining power of that grace which kept our departed friends faithful unto death.

The above particulars are taken from various letters addressed to myself, Mr. Griffiths, and the refugees at Mauritius. These contain the entire details in the words of the surviving sufferers; but I have thought it desirable to send this brief summary of the whole.

LETTERS FROM NATIVE CHRISTIANS IN MADAGASCAR.

1.

Antananarivo, July 8th, 1842.

May you live and be blessed of God, O beloved friend! and how are you? for we are in the enjoyment of health through the blessing of God, and we now inquire after your welfare in a letter. I tell you that our trials are greater now than ever, because the number of the persecuted Christians is increasing daily. The officers of the Queen are searching for them everywhere to put them to death. We do not know what to do, as the road for escape in all directions is almost impassable, and our hiding-places are nearly all known to our enemies, so that the persecuted Christians are at present truly afflicted. If you can fix upon any plan, or find any way for us to escape, write to us immediately in answer to this letter. And may you live and be blessed of God, O beloved friend!

2.

Antananarivo, July 16th, 1842.

May you live and be blessed of God, O beloved friend! How are you and your family? I am in the enjoyment of health through the blessing of God, and am alive to inquire after your welfare in a letter. And I tell you, my dear friend, that the present trials of the Christians are very heavy to be borne by flesh and blood, but they are even light to be borne by the mind and soul that lean on the Lord.

I tell you that two of our number have been accused and condemned (as the others had been before,) to perpetual slavery. Four brothers have been recently accused and pursued. Obadia and Ralaijao they could not find, as their friends succeeded in concealing

* Tangena ordeal.

them, but Rabearahaba and Ratsitahina were caught and put to death, in Vonizongo, on Sunday and Monday markets, and their heads were cut off and fixed on poles. The persecutions are carried on with such vigilance at present as to make concealment extremely difficult. Leaning on God's mercy is our only hope of existence here.

I received letters twice from you; one from Tamatave, and another from Mauritius, in which you have truly sympathized with us, and given us excellent counsel. I told you in a former letter, that the Queen ordered the "tangena" to be given me, but by the blessing of God I got over it. Join me, O my beloved friend! to bless the Lord who hath blessed and preserved me alive. Five of our friends are hiding themselves with me, and I shall take particular care of them; but the others go from place to place to seek for something to support nature.

I assure you that I shall pay the strictest attention to what you have told me, and shall do all that lies in my power, by the help of God, to commiserate our distressed and persecuted friends, even after every farthing that you have placed in my hands is spent.

May you live and be blessed of God, saith your friend.

3.

Antananarivo, July 21st, 1842.

May you live and be blessed of God! And how are you and your family? I tell you, O my beloved friend, that our troubles are still increasing—a letter arrived yesterday to inform us that the robbers, on the 12th instant, discovered two of our sisters in the deserts —Rafaravy and Razafitsaroana, and took them away from their concealment.

These five robbers went up to the village in the night, after all the people were gone to sleep, and found two women in one house. They tied their hands and feet, and carried away their clothes, and every thing they found in the house. They returned to the house to seek for tobacco, and, in searching for it, they discovered our two sisters concealing themselves in the rice cellar, and carried them off. As to the little money you have placed in my hands, I shall pay the strictest attention to distribute it among the most needy and distressed Christians. Remember me to all friends, and may you live long, and be blessed of God, O beloved friend!

MALAGASY REFUGEES AT MAURITIUS.

THE numerous friends who had opportunities of intercourse with the Malagasy refugees, by whom Mr. Johns was accompanied to this country, and who returned to Mauritius, after receiving suitable instruction, with a view of labouring for the spread of the Gospel among their own country-people in that island, and finally in Madagascar, will be particularly interested by the following communications from two of their number, addressed to the Rev. J. J. Freeman, under date of April last:—

LETTER FROM RAFARAVAVY.

MY DEAR SIR, YOUR WIFE AND CHILDREN,—

May you live long and be happy! I thank you sincerely for the kindnesses you have shown us—father or mother could not have done more. May God be with you, and may he direct your designs concerning Madagascar!

When we came to this place, we did not meet Mr. Johns, for he was still in Madagascar, suffering under great sickness, the news of which made us very sorry; but in about ten days afterwards he came, though in a little time he was again taken very ill. Oh, how great was our sorrow then! for he is to us here in the place of a father and a mother, and I hope God will prolong his days that he may work again in Madagascar, for the people are miserable. Oh, how many of them are running to the everlasting death for lack of the gospel of Jesus Christ!

Mr. Johns is better now, and this makes us very glad, and calls forth our praise to God. He purposes going again to Madagascar, where he left Adrianiliana. I assure you, dear sir, that I wish very much to go to the coast of Madagascar to teach, for my heart is there, and to finish my days in serving God according to my ability.

Alas! how many are in the valley of the shadow of death! who do not hear any thing of the Saviour, and no wonder, when we remember what the word saith, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Believing arises from hearing the word of God. I have been asking Mr. Johns to allow me to go with him to Madagascar, but he said, "You are a woman, and therefore you had better stay, for I cannot take you unless I have a place for you." But were I to go with him, I am sure he would be able to find a king that would consent to

have me placed there; for I know that many of the coast people of Madagascar are fond of him.

This is the condition of the Malagasy in Mauritius. Those that are settled in the country, I chiefly talk with concerning the word of God. There are many also who come to me, whom I teach reading and spelling. Several Betsimisaraka come with them, and I ask God's help that I may do my best in visiting and teaching until the arrival of Mr. Johns. For the next time he goes away he will, God willing, take me with him; and in that case, praise shall follow and prayer shall be offered. To warfare we are bound by our Captain, and I must not turn back, but go on in the strength of the Lord Jesus Christ. And though I should be the only Hova on the coast of Madagascar, I am content if I do but get a place to go to. Still it would be much more delightful to have a companion. As for the enemy and disease the Lord will protect us, for there is nothing that can hinder Jehovah to save, whether with many or few.

Dear sir, present my thanks to the Directors, your companions, and the congregated Society. It is really pleasing what you do to Madagascar, for it is not little, but much, and cannot be counted. May God be with you! Tell the ladies in your congregation that I present my salutations to them, for I have not forgotten them. I also salute those that are at Gravesend. Adieu to you all, saith

MARY RAFARAVAVY.

LETTER FROM JOSEPH.

May I ask of you, my dear sir, to present my salutations and respects to the Directors and the Christians in England, who do not change, but increase in their love to us and our country; especially your congregation at Walthamstow, who made us like one family indeed in Christ. It was the first place at which we enjoyed the society of God's people, and they were to us like fathers and mothers, and the leaders of our footsteps wheresoever we went when we were in England, and more especially to myself, for there, and only there, was my home. I therefore thank them for all the assistance they gave to me and my friends, and I shall not forget them in my prayers. I wish that God may bless and protect their exertions to spread the Gospel throughout the world.

Our passage in the *Thomas Snook* was very comfortable indeed. The captain and the mate were very kind to us; and because what you gave them was sufficient and plentiful, they did their utmost to please us; our food being so abundant and so good that it was almost like a feast every day. The sailors also paid us great respect, and behaved very well to us the whole way. We were allowed to keep up meetings as we used to do in Madagascar, every Tuesday evening; every Thursday we held a Bible class with Mrs. Johns; the captain and carpenter joined us in our family prayers very often; and on Sunday, when it was fair weather, the sailors, &c., joined us in divine service on the deck. That was the way we passed our time at sea.

Great was our joy on the return of Mr. Johns from Madagascar, and we were full of praise to our God, who brought him to meet us in health. We were glad not only because we saw his countenance, but also because of the protection of God over him whithersoever he went. The cause of his leaving the Mauritius was to look for the persecuted Christians, and for a place for us, according to his agreement and our desire from the beginning; for we had told him, "Be it where it may, if there is but a place for us, we will go there to teach those of our country." But when he went there he did not see the Christians whom he sought for, nor did he hear any good report. The government, though changeable, still continue to increase more and more in tyranny and slavery; and all the people endure great miseries and torments, and the door is still shut.

But the Lord be praised! for behold he hath opened a door in Nosimitsio; for the king of that place asks for teachers, and has sent a letter to the Governor of Mauritius by Mr. Johns. When I heard of that I was exceedingly glad, because they are people of the same language as I am. I think that God in his mercy has answered my prayers; for I have been for a long time wishing and promising myself to do what lies in my power to teach and spread the Gospel and extend the kingdom of Christ all my days; and now, as there is a vineyard opened by the Lord, and only labourers are wanting, I offer myself to work in that vineyard. And although I know that I shall have to encounter much tribulation in this battle of faith, yet, as a true soldier, I must needs do what the one who has chosen me wishes. And as I told you when I bade you my last farewell at Walthamstow, "There is nothing that can make my mind so easy and my life so pleasant, as to be engaged in the service of Christ, and in preaching the gospel of the grace of God." This I do now, and also wish to do much more, that my sojourn on earth may be one of rejoicing to me.

I am in hopes that you will think of me

and my companions in your prayers, as I do of you and your family.

May the Lord bless you. Adieu to your wife and children, O dear father in the Gospel, saith

(Signed) JOSEPH RASOAMAKA.

ORDINATION OF MR. GILL.

ON Monday, Nov. 14, Mr. Joseph Gill, appointed to South Africa, was ordained at Manchester. In the morning, Mr. Massie commenced the service with prayer and reading; Mr. Moffat described the field of labour; Mr. Wardlaw, A.M., asked the usual questions; and Mr. Gill, Sen., offered the ordination prayer. In the evening, Mr. Porter, of Darwen, gave the charge, and Dr. Clunie, Messrs. Poore, Nolan, Anson, and Ashton, sustained the other parts of the service.

EMBARKATION OF MR. AND MRS. BARRETT.

ON Monday, Nov. 28, the Rev. W. G. Barrett, Mrs. Barrett and child, embarked at Gravesend, in the ship *Amity Hall*, Capt. G. Ford, on their return to Jamaica. They are accompanied by Miss Mead, the intended wife of the Rev. F. W. Wheeler, of the Jamaica Mission.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz.:—

To friends at Bishopsgate Chapel, per Rev. H. Townley, for a box of useful and fancy articles for Mr. Clark, Jamaica; to friends at Dartmouth, per Rev. T. Stenner, for a box of useful articles for Mrs. Porter's school; to Miss Townley, for a parcel of clothing for Mr. Moffat; to the Ladies of King-street Chapel, Portsea, for a box of clothing for ditto; to the young people under the care of Miss D. Tupper, and Ladies of Rev. T. S. Guyer's congregation, for a box of wearing apparel, for Mr. Wheeler's Station, Jamaica; to John Venning, Esq., Norwich, for a set of "Congregational Lectures," for Mr. Inglis; to friends at Northampton, per Rev. E. T. Prust, for a box of apparel and useful articles for Mrs. Lewis, Coimbatoor; to Mrs. Bagnall, Birmingham, for a box of cutlery for Mr. Birt; to the friends at Bond-street, and Gallow-street-gate Chapel, Leicester; Melton Mowbray; and Mrs. Manning, Orlingbury, for boxes and parcels of clothing, for Lonsdale Station, Berbice; to Mr. Coventry; to Mr. S. Travis, Belper; and to Mrs. Schroeder, for numbers of the Evangelical, Congregational, and other magazines.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 30th of November, 1842, *inclusive.*

	£	s.	d.
Rev. S. Mummery's family and pupils	2	1	1
Mr. W. Byers	1	0	0
Anna, for the Surat Mission	0	10	0
Mr W. F. Bekenn	1	0	0
A Lady, per Rev. J. Arundel	100	0	0
Rev. W. E. L. Faulkner, St. James's, Clerkenwell	1	1	0
Mrs. Alfred Hardcastle	21	0	0
Miss Whalley, Brother, and friends	2	0	0
W. B.	1	1	0
S. L. P.	5	0	0
J Hope, Esq.	200	0	0
Mrs. Schroder, for a Nat. Girl in Mr. Moffat's School, to be called Sarah Schroder	5	0	0
Mrs. W. Fletcher, for the Nat. Tea. W. Fletcher	10	0	0
For a Nat. Girlat Neyoor	2	0	0
12*l.*			
Four young friends, for Nat Tea. T. Raffles, G. Christie, R. Wardlaw, and W. Lowder	40	0	0
Bishopsgate Chapel Aux. Society, on account	21	14	9
Jamaica-row, Ladies' Br. on account	14	0	0
For four children at Vizagapatam	10	0	0
24*l.*			
Kensington, Ladies' Aux. Society, on account	36	4	1
Kingsland, Ladies' do.	11	0	0
Juvenile do.	14	0	0
25*l.*			
Islington Chapel, on acc.	10	0	0
Holloway, do. do.	31	17	5
A few friends at Highbury, collected by Miss Edwards	2	0	0
Surrey Chapel Aux. Soc. on account	150	0	0
Sion Chapel Sunday-sch. Teachers and Children	1	10	0
York-street, Walworth, Aux. Soc. on account	74	14	5
Berkshire.			
Maidenhead—			
Col. at Town Hall	15	1	2
Mrs. Bird, Taplow	2	0	0
Do. for Widows' Fund	1	0	0
Mr. Wakeril	0	10	6
Independent Chapel	63	9	9
Mrs. Rutter, for N. Tea. Thomas Rutter	10	0	0
Countess of Huntingdon's Chapel	36	16	9
Less exps. 3*l.* 10*s.* 8*d.*	125	7	6
Wargrave. A number of Trinkets, per Rev. W. Legg, Reading, sold for the general objects of the Society	1	16	6
Cambridgeshire.			
Newmarket, Messrs. Paul and Brown	2	10	0
Cheshire.			
Chester Aux. Society—			
Collections at the Anniversary	108	7	11
Missionary Boxes	15	2	9
Workmen at the Roodu foundry, for the Bechuana Mission	9	1	0
Saighton Branch	1	17	3
Tarvin do.	3	3	0
Miss Wynn, Wharton	0	9	0
Mrs. Chantler, Kelsall	0	10	7
Delamere Chapel	0	9	11
Handbridge Sab.-sch.	0	6	0
A Friend, produce of an apricot tree	2	15	6

	£	s.	d.
Knutsford Branch	9	17	1
Less exps. 18*l.* 16*s.* ...	133	4	0
Chester, Ladies' Association for Female Education, per Miss Jenkins, for Mrs. Sewell's Sch. Bangalore.....	15	0	0
Cornwall.			
Aux. Soc. on account ...	96	0	0
Devonshire.			
Tavistock.....	55	9	10
Beeralston	9	8	0
64*l.* 17*s.* 10*d.*			
Durham.			
Houghton-le-Spring	1	15	6
South Shields	11	6	1
Essex.			
Aux. Soc. per W. Ridley, Esq. on account.....400	0	0	
Gloucestershire.			
Charfield Mills, Messrs. Long's Workmen	10	10	0
Wotton-under-Edge, Tabernacle, on account...	6	0	0
Sunday-school, for Nat. Girl and Boy, Rowland and Mary Hill.....	4	10	0
Hampshire.			
Lymington	11	13	4
For Nat. Boy and Girl at Berhampore, David Everard Ford, and Ada Ford	6	0	0
17*l.* 13*s.* 4*d.*			
Hertfordshire.			
Cheshunt, a friend.....	0	10	0
Isle of Wight.			
Ryde, additional.....	21	15	10
Kent.			
Sutton Valence, on acco.	15	0	0
Lancashire.			
East Aux. Soc. on account	50	0	0
West do. do. 150	0	0	
Liverpool, W. Kay, Esq. for Nat. Tea. Glass Kay	10	0	0
Middlesex.			
Parson's Green, G. G. for the Malagasy	0	10	0
Norfolk.			
For Mrs. Mault's School, Norwich and Yarmouth, per Miss Davey	11	5	0
Northamptonshire.			
Independent Association, per Rev. B. Hobson—			
Market Harborough ...	46	2	6
Ashley and Wilbarston	10	0	0
Kettering	44	1	2
Great Oakley	1	17	0
Geddington	2	0	0
Weedon	10	0	0
Welford.....	27	10	0
Weldon.....	6	0	0
Long Buckby	13	7	6
Juv. Soc. for N. Tea. Daniel Griffiths ...	10	0	0
Old.....	3	9	8
174*l.* 7*s.* 10*d.*			
Per Rev. M. B. Diffey—			
Peterborough	16	0	0
Deeping	2	17	0
18*l.* 17*s.*			

	£	s.	d.
Northumberland.			
Berwick, Young Men's Society	9	0	0
Nottinghamshire.			
Grantham, on account ...	30	0	0
Oxfordshire.			
Chinnor, Sunday-school children	0	18	10
Shropshire.			
Shrewsbury, on account..	43	0	0
Somersetshire.			
Bruton	10	13	5
Surrey.			
Norwood, on account.....	10	10	0
Sussex.			
Mr. G. H. Smith, Worthing, and U.T., Arundel, for a native student at Bangalore, to be called Orlando Thos. Dobbin	10	0	0
Wiltshire.			
Bradford, on account.....	20	0	0
Yorkshire.			
Hull, residuary legacy under the Will of the late Rev. W. Stott, less duty 419	9	0	
Legacy of late W. S. Cooper, Esq.....100	0	0	
Leeds Branch, on acco.	215	18	4
For Female Education in Calcutta, Madras, and Bangalore.....	82	0	0
297*l.* 18*s.* 4*d.*			
Sheffield, &c. Aux. on account.....	60	16	4
Huddersfield, a Friend, for N. Tea. Henry Venn, 22nd payment.....	10	0	0
SCOTLAND.			
Rothwell, Mrs. Duncan ..	2	0	0
Dundee, W. T. Langlands, Esq.	20	0	0
W. Baxter, Esq. and family	43	0	0
Mauchline United Seces. Church	3	0	0
Fraserburgh, for the African Teacher, Lawrance Park, legacy of late Mr. T. Lawrance...	6	0	0
A Friend to Missions...	6	10	0
12*l.* 10*s.*			
Ayr Relief Church.....	5	0	0
Glasgow Aux. Soc. per J. Risk, Esq.—			
Subscriptions	9	1	6
Bannock Colliery Sabbath-school	1	0	0
Fenwick Fem. Society	5	5	0
Do. Male do.....	4	0	0
Gordon-street Church..	8	0	0
Penpont Reformed Presb. Congregation	1	10	0
Port Dundas, Mrs. Mearns' Fem. Class	1	6	2
Saltcoats Relief Church	2	0	0
Less exps. 4*l.* 2*s.* ...	28	0	8

	£	s.	d.
Legacy of late Mr. J. Kirkwood, 2nd year, less duty	8	0	0
Stirlingshire Society in aid of Missions	8	4	0
Millburn Mis. Association	1	0	0
Perth, Legacy of late Miss M'Omish, produce of Colombian bonds	80	7	4
Edinburgh Aux. Soc. per G. Yule, Esq.—			
Wigton Seces. Mis. Soc.	5	0	0
Dr. R. Huie.....	0	10	6
A Friend, per Rev. W. Innes	0	5	0
North Leith, Young Men's Society	2	13	0
Lothian-road Sabbath-school, for Lattakoo	1	0	0
A Secession Student ...	1	0	0
Broughton-place, for School at Nagercoil	5	0	0
Arbroath, Rev. J. Hay's	2	0	0
A Friend, per Rev. J. Hay	1	0	0
Leith, one of the local schools	0	8	3
18*l.* 16*s.* 9*d.*			
Leith, Rev. G. D. Cullen—			
Collection.....	16	4	8
Sabbath-school Boys...	0	15	6
Girls, for Fem. Educa.	1	6	6
Col. by Mrs. Harvey ...	4	8	0
Mr. T. Sturrock	3	17	0
Miss E. Robertson...	1	4	0
Mr. G. Brown.....	0	10	0
Miss Carstairs.....	5	0	0
Miss G. F. D. Cullen...	5	0	0
Mrs. Cullen	5	0	0
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Mrs. Gibbs	0	10	0
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Mrs. Smith	0	5	0
Mr. and Mrs. Sturrock	1	10	0
Mr. Swan.....	5	0	0
Mr. and Mrs. Walker	2	0	0
For the support of Rafaravavy, 2nd year—			
Miss R. Downie.....	5	0	0
Miss Carstairs.....	5	0	0
Mrs. Cullen.....	5	0	0
Misses Cullen	10	0	0
For Mrs. Calderwood's School—			
Mrs. Swan	5	0	0
Miss Cathcart	1	0	0
99*l.* 10*s.* 8*d.*			
GUERNSEY.			
Aux. Soc. per Rev. J. S. Hine, on account	25	0	0
SWITZERLAND.			
Per Rev. A. F. Lacroix—			
Lausanne Missionary Society	27	6	3
Geneva ditto.....	50	0	0
VAN DIEMEN'S LAND.			
Auxiliary Society, per Mr. W. Rout	12	0	0

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

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